CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FROM THE UNIVERSALIST EXPOSITOR.

UNIVERSALISTS,

In their collective capacity, a distinct Denomination.

Notwithstanding much has been said, and justly, against the schemes of sects and parties; and though much injury has been done to the cause of christianity by sectarian combinations; we are unable to discover any thing that should make us particularly unwilling to be considered as belonging to a religious sect. Nor have we, as yet, been able to see the propriety of any denomination, in their collective capacity, pretending to be the only class of men who are not sectarian, merely on the ground that they have no written creeds; for, on examination it will be found, that a number of persons associated for the purpose of obtaining certain specified objects, and united by a belief in doctrines which they deem important, are as much a sect, as they would be were all their opinions written, and subscribed by each individual for himself. We look at the spirit of the thing. And, most soberly affirming that there is nothing *exclusive* in the religion of Universalists, we as frankly admit our willingness to be regarded, and treated, as a distinct class of the christian fraternity—as a sect, having opinions, rules of discipline, and bonds of fellowship, peculiar to ourselves. And it is the design of this article to show, in the first place, that *as a denomination of Christians*, we have interests at stake, and duties to perform; secondly, that since we do occupy this position, the time has come when we ought to take high and independent ground, and go forward in the work before us; and thirdly, that there are many inducements to exertion which should be suffered to have their proper influence upon the minds and conduct of all intelligent believers of our distinguishing tenets.

1. If any one doubts the fact that we are a distinct denomination, let him ask those who belong to predominant sects what they think about us. They will, to a man, depose that our doctrine is 'the giant heresy of the age,' and that all who adhere to it are, or ought to be, cut off from all communion and fellowship with them. We do not blame them for thinking and saying so, if they are sincere, however much we may regret it. The fact is as stated, and cannot be denied. Catholics, Episcopalians, Presbyterians, Baptists, Methodists, Unitarians, Quakers—all sects, known to us, regard Universalists as a distinct religious denomination.

We are so; in this respect, if in no other, they do us justice. And, although, so far as morality is concerned, all good men are agreed; still it is confessed, that we differ with the majority as respects the means which are thought most likely to lead mankind to the love and practice of it. They have one method—we another, and a different one. They resort to fear, we to divine love; they employ a species of force, we persuasion; they preach terror to alarm the mind, we preach peace to tranquillize it; they prohibit an exercise of natural reason, we call upon mankind every where to employ it in the investigation and establishment of truth; they make religion to consist in the belief of certain prescribed dogmas, supernatural experiences, and professions, we in the practice of kindness and benevolence. This renders it apparent, that we differ, theoretically and practically, from all denominations of religionists in respect to matters of deep and absorbing interests. Indeed we shall not transcend the bounds of sober fact when we say, that the interests of our connexion are directly opposed to the interests of all other sects, so far as opinions are concerned; and just as far as our principles prevail and become established, other principles and other systems will fall prostrate. And though it is a question of tremendous importance, in the minds of many, whether the general prevalence of our views will improve the condition of society, or render it worse than it now is, we have no unpleasant apprehensions as to the result. And more—we are, it is believed, conscientiously opposed to clerical domination, to any amalgamation of Church and State, to all oppression, and cruelty, and craft. And in this we differ from some cotemporary sects. In a word, it is frankly confessed, as our opinion, that as the denomination to which we belong shall increase in numbers, strength, and influence, others will decrease.

What follows? As regards our religious affairs we stand alone: we have, strictly speaking, no interests in common with others. And hence it is inferred that we have, as a denomination, great and important duties to perform. Our vocation is a high and a holy one; and none will aid us in discharging our religious obligations. We can neither ask, nor consistently expect, assistance from our opponents; for they know, as well as we do, that by helping us they will destroy themselves; or, if the people do not know it, their preachers will be careful to tell them of it.

As a certain Doctor of one of the opposing sects has said—we like 'an open field, and fair play.' And it is for this reason that we should be sorry to have people come into our ranks on account of supposing that our faith resembles some one in which they were educated, while in fact it does not. We want such converts as are thoroughly convinced of the truth of our doctrine, and can come forward understandingly, and heartily. We can, it is hoped and believed, treat all religious denominations kindly: we can respect them, pray with them and for them, and cheerfully accord to them all, the right of enjoying their own opinions; but still, we can go no further than to deal thus generously and justly with them, in our capacity as the undeviating friends of Universalism. We cannot give up those distinctive characteristics which constitute our identity. We are not disposed to compromit our independence, nor to yield one iota of our rights as a distinct denomination. Thus much of the relation in which we stand to other *religious* sects.

There is another class of persons upon whom it may be well to bestow a moment's attention. We allude to those who reject all religions. Such, though disposed to doubt almost every thing else, have manifested a willingness to believe a report which our religious opponents first put in circulation, *viz.* that Universalists are infidels in disguise. And, upon this, they have proceeded to calculate upon breaking up our societies and obtaining large accessions from our ranks. In this they have reckoned without their host. The truth is, Universalism is as far from infidelity as heaven is from earth. So far from leading to it, our principles are calculated to have a directly contrary effect; and they have been the means of saving hundreds from unbelief and its consequences.

2. Standing thus alone, with these interests at stake, we are of opinion that the time has come, when, in our associated capacity, we ought to take a more decided stand, and adopt more efficient measures for the advancement of our cause. We can let our fellow creatures know that we are above the petty schemes, degrading pursuits, and fashionable cants, which are deemed, by some, the requisites of religion; that our hearts are truly grateful for the present and prospective blessings of grace; and that the extent of our ambition is, to advance to its consummation, the cause of God, of truth, and of man. We can be a united and prosperous people, we can cause our temples to resound with something more than the mockery of praise; we can offer our thanks with the morning and evening sacrifice; we can call down upon our already numerous and flourishing congregations the soul elating influences of the favor of God; in a word, we can enter into the *spirit* of our religion, and secure to ourselves and others a greater share of its blessings than has ever yet been enjoyed.

3. Our limits admit of no more than a bare mention of a few of those inducements to exertion which should be suffered to have their proper influence upon the denomination.

One, which, were there no others, would incline the philanthropic christian to leave no means untried, to advance the cause of truth, is the prospect of doing good to those who are yet strangers to the happiness which results from that liberty wherewith Christ hath made us free. Not only may we do much for the benefit of those with whom we stand connected; society at large may derive advantage from our well directed efforts. Not only may the present generation be made wiser and happier; the next, and many succeeding generations, may be blessed through our instrumentality. And this may be done, if we will but let the world know that we are the friends of good morals, good doctrines, and good institutions.

As a further encouragement to exertion and fidelity, it may be remarked that we can render essential service to ourselves; we can greatly augment our own enjoyment; we can open many new sources of happiness in our own hearts, and within our own borders, by securing to ourselves a consciousness of having done something in the work of improvement. We hazard the reflection, that, of all the pleasures which this world affords, that which arises from a conscientious discharge of duty, as men, as christians, as human beings, is most desirable. Let enlightened conscience whisper 'Well done, good and faithful servant,' and the world may rail on as it will, its displeasure cannot deprive us of our reward.

More than this—we have it to reflect upon, that if we do but discharge the obligations which devolve upon us, as a distinct denomination, we shall be sustained, under every trial, by the approving smile of heaven. We can hardly refrain from quoting the imperative exhortation of the apostle to his Corinthian brethren—'Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' And, in the true spirit of this passage, we would respectfully suggest it as a

thing worthy of at least a moment's attention, whether we are not called upon, both by a sense of duty, and motives of sound christian policy, to avoid all amalgamations, and to let our expectations of prosperity rest solely upon the almightiness of truth itself, the purity of our own intentions, and the promises of God to the faithful, and upright in heart. L. S. E.

PUBLIC FEELING.

The following is an expression of the feelings of several respectable gentlemen residing in Chili, Wheatland and Riga, N. Y. who held a meeting for the purpose of taking into consideration the disastrous effects of four days' meeting. *Uni. Watchman.*

"Fellow Citizens:—When in communities like ours combinations are formed, evidently hostile to the fundamental principles of our government, the liberties of the people, or the public welfare; and by art and circumvention, shield themselves from the arm of the civil law, it is the duty of the people to assemble in their majesty, and correct the evil by the calm but all powerful force of public opinion. It appears to your committee that a large number of designing clergy in these United States, are aspiring after supremacy; that there are, as appears to this committee, a well organized body of active, ambitious, influential, worldly men; that they design to promote their own power and influence, at the expense and liberty of their fellow men; that they not only with impunity assume a right to interfere with the affairs of the state and national legislature, and dictate the consciences of men, but they with more than savage cruelty, disturb the ashes of the illustrious dead —profaning the Sabbath, even in the sacred desk, by vilifying the constitution of the United States, and traducing the characters of Washington, Jefferson, Monroe, Franklin and others—men who by the aid of Divine Providence, achieved the blessings of civil and religious liberty, which we now enjoy; men whose intelligence, integrity, patriotism, political and moral worth, entitle them not only to the gratitude, esteem and admiration of the people of the United States, but of the civilized world. They not only claim from us a support for themselves and their families, but claim large sums of money from the church and the people at large, to enable them to keep in operation their numerous and expensive establishments and societies, the management of which are subjected to ecclesiastical control, and among which are Sunday School Unions, Theological Seminaries, Bible, Missionary and Tract Societies, &c. These institutions we regard as burdensome and unprofitable, inasmuch as they tend to increase the influence of the clergy; we do consider all attempts to obtain legislative enactments in matters of religion, as direct attempts to infringe upon the rights of conscience, and enslave the people. It is not our wish or intention to offer any objection to the encouragement and extension of the Christian Religion, for we do most heartily wish that pure and undefiled religion may spread and universally prevail, to the entire overthrow of bigotry, hypocrisy, superstition and proscriptive orthodox intolerance, with their unavoidable train of evils."

By a hand-bill transmitted to us, it appears that a meeting of the inhabitants of Skaneatelas, N. Y. and its vicinity, has lately been held, for the purpose of expressing public disapprobation of the "protracted meetings," and other revivalist manœuvres. Among the resolutions passed, was one to prepare an address for publication, which address forms a part of the hand-bill. It is got up with good judgment and ability, and pourtrays the evils resulting from these enthusiastic proceedings in true colors.

We are rejoiced to see that there is sufficient *moral* courage in some of our villages, to take an open and decided stand against these machinations of priestcraft. Had other places adopted the same measures, we are of opinion that the evil would have been in a great measure prevented, and many who have been to the lunatic asylum, or sought for repose in death produced by their own act, might now be useful and respectable members of society.

We present our readers with an extract from the address.

"In the manner of conducting these meetings, we find arts and stratagems, and dramatic representations made use of for the purpose of producing effect, which to us are truly shocking. While the audience were singing the judgment hymn, at one of these meetings, in a state of great excitement, the effect was aided and rendered truly terrible, by a sudden blast of a trumpet from a distant part of the house. Our Savior is represented as standing in a particular part of the Church, and as passing from one pew to another, and subject to being touched and taken hold of. Individuals are called on by name to come forward and take their seats upon the anxious benches. We hear of appeals to every motive that ingenuity can suggest, to induce persons to come out—of appeals to our love and respect for relatives and friends; we are called upon as fathers, mothers, children, to come forward and join those to whom we stand in these relations; by our respect for the ministers of our religion; for we have heard inducements like these held out—"Will none of my dear flock come forward? what, not one!" "See that dear ambassador of God, how he sheds tears of anguish, to think that none of all this assembly will come forward here and give up their rebellious opposition to God."—When tears and entreaties fail, our fears are awakened by representing what at other times would be called the misfortune of those who oppose these measures, to be direct visitations of God upon their opposition to him—by stating to those who leave the house without giving up their hearts to God and being converted, will have sinned away their day of grace and will never have another opportunity of repentance. These and many other methods are resorted to, of a similar character, which we deem unholy and profane—which would not be tolerated if they were introduced in the ordinary service of the sanctuary upon the Sabbath, and which would shock the good sense and devotional feelings of this whole community, if they were not introduced at these meetings, in an artful and gradual manner."

The allusion made to the dramatic representation, is literally true. It occurred in a church in New-Hampshire, and serves to show to what extremes men will go, when instigated by blind zeal.—*Gospel Anchor.*

CHRISTIAN PREACHER.

We extract the following from the Sermon of Br. Sebastian Streeter, in the Christian Preacher, noticed in our last, from the text "*When the Lord shall build up Zion, he shall appear in his glory.*" It is an able discourse, and we may take occasion hereafter, to give other extracts from it.

"On the ever memorable day of pentecost, God built up Zion in a most glorious and exemplary manner. Three thousand were "builded together for an habitation of God through the spirit" in a single day. At this period, the work of building up Zion went on so rapidly, that the little company of one hundred and twenty were in a very short time, augmented to about five thousand. This was truly a splendid era in the march of primitive christianity. It displayed the glory of grace with a lustre and power never before witnessed.

My limits will not allow me to notice, particularly, the progress of truth, and the increase of believers, in the respective periods of the christian church—to follow the cross as it has moved on conquering and to conquer, and by successive triumphs wreathed itself with newer and fresher laurels. This would be a delightful task; but my limits forbid the attempt. My readers will permit me to refer them to the Ancient and Modern histories of Universalism, which I would earnestly recommend them to procure. In these works, which no Universalist ought to be without, all these things are faithfully described; and it will be found, I apprehend, on perusing them, that the facts delineated could scarcely have been more encouraging had they been penned in sunbeams.

But it must suffice to remark in this discourse and I do it with profound veneration and thankfulness, that God has "built up," in a most wonderful manner, the denomination of Universalists. He has, most signally, lengthened the cords, and strengthened the stakes of our Zion. We may, indeed, call our name, "Rehoboth," and reiterate the triumphant exclamation of Isaac, "Now the Lord hath made room for us, and we shall be fruitful in the land." Gen. xxvi. 22. It is but a few years comparatively since we had scarcely a house of worship, or a congregation of worshippers in the whole world; and not a single one in this hemisphere; but now, temples of worship, and companies of believers rise to our view in every direction.

From being almost unknown in the religious world, and where known, looked upon with ridicule and contempt, the order of Universalists has become "a great multitude, which no man can number;" and which commands the attention and respect of the whole community. And, from a solitary individual, the venerated and immortalized Murray, who, half a century since, like Elijah in the midst of the "eight hundred and fifty false prophets in Israel," single handed, and alone, blew the trump of a world's salvation through this land, our preachers have become, as to numbers and power, like the band who, "with the sword of the Lord God and of Gideon," dispersed the hosts of the Midianites. The combined phalanxes of limitarians tremble before them. Our cause is still marching forward. Its movements, it is true, are orderly, noiseless, pacific, but still, they are fearless and irresistible. It was never, as yet, defeated in a single conflict, nor driven from an inch of ground, and it never will be while the sun and the moon endure. It is pressing its onward way, in proud defiance, through every obstacle, and spreading, on all hands, with an unexampled rapidity. It says "to the north, give up, and to the south, keep not back," and its voice is obeyed. By its mild and powerful attractions, God is "bringing his sons from far, and his daughters from the ends of the earth." Thus, kind reader, is the lord now "building up Zion, and appearing in his glory."

Ignorance of God, and of the principles and motives of his moral government, has in all ages, and in every place, been the most fruitful source of immorality and misery. It is the parent of superstition, of bigotry, of fanaticism, and of all the degrading views of the Divinity, which have disgraced religion, and tormented the human race. Religious ignorance has made gods and demons, heavens and hells, almost without number, and then bent before them with cringing terror, or fawning adulation, as its fears or hopes have predominated.

But the increase of religious knowledge in the community is dispersing these phantoms, as the light of the morning dissipates the ghosts of night. The true gospel has shone upon the ways of Providence, and showed them to be full, security, beneficence, and the means of comfort. We now see, and the world around us is beginning to see, that the God who made us, and at

whose disposal we are, is not that austere and hard Master which we once thought him to be, but a kind Guardian and a faithful guide. We see that God is love, not hatred; not an enemy, but an Almighty and unchangeable friend. We have learned that "He has not appointed us to wrath, but to obtain salvation by Jesus Christ." In a word, we perceive that Jehovah is not an arbitrary Sovereign, but a reasonable and indulgent Father.

OF THE ARGUMENT IN FAVOR OF ENDLESS MISERY.

Founded on the Divine Sovereignty.

If the justice of God afford no argument in favor of the doctrine of endless misery, still less is it supported by the Divine sovereignty. If by the sovereignty of God be meant his exemption from control, this may be a reason for his doing what is right, but cannot be a reason for his doing what is wrong. If he have benevolence to design the ultimate happiness of all, wisdom to discern the means of securing his purpose, and if he be absolutely sovereign, that is, if there be no superior power to control his will, this is so far from affording an argument against the final prevalence of purity and enjoyment, that it forms a solid foundation on which the hope of it may be established.

If from the sovereignty of God it be inferred, that he can do whatever he pleases, this conclusion is certainly just; but at the same time it must be remembered, that there are some things which he cannot will. To suppose, for example, that he could create millions of beings with a determination to doom them to intolerable and endless agony, contradicts every idea of his character which natural and revealed religion teach, and cannot possibly be proved by the admission that he possesses unlimited power; for though he is sovereign, and can do what he wills, he is also good, and cannot will what is malevolent.

It has been objected to the doctrine of Universal Restoration, as has already been observed, that it places the future happiness of mankind on the footing of right and claim. Nothing can be less true. The advocates of this opinion are so far from believing that endless happiness can be demanded as a right, that they contend that no creature has a claim to existence itself, much less to this or to that degree of enjoyment. They maintain that life is so entirely a free gift, that every intelligent being, however low his rank in the scale of creation, or however little his happiness exceeds his misery, ought, if his pleasure does preponderate, to receive the boon with gratitude: but they contend, that if the balance of enjoyment be against him, he has nothing for which to be thankful, and that a benevolent being who causes him to live for ever, must make his immortality a blessing.

Such, then, are the arguments which are commonly urged in support of the doctrine of endless misery, whether derived from the language of Scripture, or from considerations which are independent of it. If to affirm, that no sober mind can consider them with candor without being satisfied of their insufficiency and fallacy, be rather the language of strong individual conviction, than of prudence or of truth; it may at least be said, that the preceding observations deserve the serious attention of every person who wishes to contemplate the Deity with reverence and love, or to vindicate the claims of the christian system to the respect and reception of reflective men.

The cheering and benevolent tendency of a belief in the ultimate happiness of all intelligent beings ought, at least, to entitle it to attention. He who believes that the whole system of things is under the wisest and the best direction, has a source of consolation which must be entirely unknown to him whose system leads him to suspect that the wisdom and benevolence of its author are limited and partial. Embracing the faith of the first, when true to my principles, I can contemplate the present with complacency, and anticipate the future with delight. I can look upon adversity with resignation, upon prosperity with a calm and chastened joy. I can smile even in those moments when neither philosophy nor religion can check the starting tear. I see, it is true, that man is born to trouble, that his days are few and evil, that impurity stains him, that passion blinds him, that evil of every kind assails him, and that a future state will increase the misery of many individuals for a very protracted period; but I see, too, a principle at work which must finally destroy it. I see the hand of the Deity arranging every event with exquisite skill and unbounded benignity. I see the prospect brighten as the wheels of time revolve, developing gradually the stupendous scheme, and manifesting at every movement new indications of wisdom and new demonstrations of love. I see at the helm of affairs an intelligence which cannot err, a watchfulness which cannot tire, a benignity which cannot be unkind, and a power which cannot be frustrated. I see at the head of his large family a Father, whose equal love is extended to every individual, who is laboring to promote the happiness of each alike, according to the measure of capacity he has given, and who will not labor in vain. Though clouds and darkness are around about him, I am satisfied that righteousness and judgment are the habitation of his throne. I therefore bow with resignation, where I cannot exult with joy, and glow with hope, even when nearest to despair.

But to those that believe that our heavenly Father is partial and capricious in his kindness; that he is the cruel and inexorable tyrant of the great majority of his creatures; that, by an irreversible decree, he doomed them millions of ages before their existence to unutterable torments, and that a few only escape this horrid fate, with affectionate and solemn earnestness I would say, How can you be happy? How can you be happy even for yourself? How great are the chances that you are not in the number of the elect! How many thousands are passed by! How few are chosen! How much more probable is it that you are among the thousands than among the few! Why do you believe that you are the favorite of heaven? What mark is engraven on your forehead; what sensations are peculiar to your heart; what is there in your dispositions or your conduct by which you have ascertained the important fact? You think you are one of the elect. It may be so. But it may *not* be so. When the chances are so much against you, you cannot be certain of any thing. It is, then, uncertain, whether you are destined to the enjoyment of unutterable and everlasting pleasure, or to the endurance of endless and inconceivable torments. You flatter yourself that the happy portion will be yours. But men easily flatter themselves. What if you should be buoying yourself with a delusive expectation!—When such happiness is at a stake, when such misery impends, and when both are shrouded in such awful uncertainty, how can you enjoy a moment's peace?

But, supposing that you are perfectly satisfied with regard to your own condition, are your anxities confined to your own welfare, and do you care only for yourself? Are you a father; are you a mother? Do you love your children, and do you really think of the doctrines you profess to believe? If so, how can you possibly be happy? In imagination I often accompany you into the bosom of your family. I see your eye rest with anxious fondness on your smiling babes. I see the tear start to it. I do not wonder at it. I should be less surprised did your tears unceasingly flow, and were your very hearts to break. That child of whom you are so fond, whose innocence affects and whose prattle delights you, what will be its eternal destiny? What uncertainty is there! What horror *may be* there! If, when you are in Abraham's bosom, you should look beyond the gulph which divides you, and behold it lifting up its eyes in torments, and imploring you in vain for a cup of cold water to quench its parched tongue: if you should know that this state of dreadful misery will be without end, and that its sufferings will answer no purpose, would heaven afford you the least enjoyment? Could you contemplate with complacency the author of its misery? Could you surround his throne with songs of praise, exclaiming in grateful triumph, "Allelujah, for the Lord God omnipotent reigneth?"*

It is impoossible. Can doctrines which, if they are seriously thought of, must poison the sweetest sources of human felicity, convert heaven itself into a place of torment, and force every feeling mind to contemplate the Deity with horror, be founded in truth, or form part of the revelation of the God of truth? It cannot be. Every serious and pious mind must rejoice to find that those expressions which occasionally occur in Scripture, and which may at first sight seem to favor these frightful opinions, admit of a rational and consistent interpretation, without supposing their truth; while it abounds with many expressions which can have no meaning, and entire series of reasoning which can have no object, unless they are false.—*Smith on Divine Government.*

* Yes; there are persons in whom system has so completely subdued the feelings of humanity, that they have brought themselves to view this horrid picture with a steady gaze, to contemplete it with complacency, nay, even to affirm that it is beautiful and glorious. "The lamb of God shall roar as a lion against them: he shall excommunicate and cast them out of his presence for ever by a sentence from the throne, saying, 'Depart from me ye cursed.' He shall adjudge them to everlasting fire, and the society of devils for evermore. And this sentence, we suppose, shall be pronounced with an audible voice, by the man Christ.—And all the saints shall say, '*Hallelujah, true and righteous are his judgments.*' None were so compassionate as the saints when on earth, during the time of God's patience. But now that time is at an end, their compassion on the ungodly is swallowed up in joy, in the Mediator's glory and his executing of just judgment, by which his enemies are made his footstool'—Though sometimes the righteous man did weep in secret places for their pride, and because they would not hear; yet then he '*shall rejoice when he seeth the vengeance, he shall wash his feet in the blood of the wicked.*' Psalm. lviii. 10.—No pity shall then be shown to them from their nearest relations. The godly wife shall applaud the justice of the Judge, in the condemnation of her ungodly husband; the godly husband shall say, Amen, to the damnation of her who lay in his bosom; the godly parents shall say, Hallelujah, at the passing of the sentence against their ungodly child; and the godly child shall from his heart, approve the damnation of his wicked parents, the father who begat him and the mother who bore him."—*Boston's Fourfold State*, State IV. Head iv. sec. 9.

After this, can we wonder that system should have so perverted the understanding, as to lead it to approve of the infliction of pain, imprisonment, and death, for an adherence to what was conscientiously believed to be the truth, and so corrupted the heart, as to make it triumph in the subdual of its best feelings, which rose against the dreadful injustice and cruelty, as the noblest effort of heroic piety? After this, will any one venture to maintain, that mere speculative opinions, as many persons term them, are of little importance.

TEST OF FRIENDSHIP.

One of the surest evidences of friendship that an individual can display to another, is telling him gently of a fault. If any other can excel it, it is listening to such a disclosure with gratitude, and amending the error.—*N. Y. Mirror.*

FOR THE CHRISTIAN MESSENGER.

Messrs. Editors—The state of the christian world at the present day, has in some respects, perhaps no parallel in the page of history. The zeal or rage among the different sectarians for promoting what are called revivals of religion, and the success attending their exertions are truly extraordinary. If all these revivals were genuine reformations, every good man must wish success to them, even notwithstanding the hypocritical means made use of to produce them. Hyprocrites may sometimes do good, and honest men may sometimes do mischief. Both of these classes of men are doubtless active in producing modern revivals. But, that selfish ambition and priestcraft have a large share in the business, we think is not uncharitable to affirm: else why is it that the different sects among which these revivals principally occur, manifest such hostility and enmity towards each other? Although the leaders of the different sects as a point of common prudence, have every inducement to conceal this mutual enmity, yet, it is so inveterate that it is continually discovering itself, in spite of all their efforts to conceal it. They all profess to be engaged in the infinitely important work of saving precious immortal souls from an endless hell, and that these revivals are the effectual means to accomplish it: but as an old observer, I hesitate not to say, that generally speaking, they never would have any revivals but with their own sect if they could prevent it. Many good people will say this is a heavy charge—but let facts speak for themselves.

Some years ago a revival took place in my neighborhood among the Baptists the preacher a Mr. W. Very soon after a greater revival took place among the Methodists. Mr. W. in speaking to myself about the revival among the Methodists, spoke of it with contempt, as a mere flash of animal passion, said he could set a congregation in tears in three minutes, whenever he pleased. Some twelve or fourteen years ago, a great revival appeared in a neighboring parish among the Presbyterians, the preacher a Mr. T. a thorough going Hopkinsian, who taught that God was the efficient cause of all the sin and villainy among men, and yet it was perfectly consistent and just for God to send all unconverted men to an eternal hell for doing just as he efficiently caused them to do. The despair and premature death of an amiable young woman, and the insanity of an older one were the evident consequences of this revival. Here we see some of the mischiefs of this revival; we may learn the benefit when we learn how many souls were saved from an eternal hell, who had been decreed thereto.

A few years after this, a Methodists revival poured into the same parish like a flood, Mr. T. was almost deserted. On this occasion Mr. T. instead of rejoicing that so many souls were converted, raved almost like a maniac; he preached a sermon from these words: "rejoice over her thou heavens, and, ye holy apostles and prophets, for God hath avenged you on her." No one was at a loss to know his intended application of the text, and that he comforted himself, and his few adherents, that the time was coming, when God would avenge them of the Methodists.

But how is it at the present day? We have only to read the sectarian journals, devoted to revivals to see how it is—The Methodist papers edited by Dr. Bangs, and the 'New-York Evangelist,' edited by the New Divinity folks, each of them most powerful revival papers, and dealing out scandal and hard words at each other with no sparing hand. The Presbyterians here, complain that the Methodist writers call them a "generation of vipers"—while the "Presbyterian," published in Philadelphia, by the venerable Dr. Green, calls the New Divinity folks, "half horse and half alligator."

Although it must be confessed, that the title given to the teachers of the New Divinity, is rather course, yet it appears to be justly merited. They have the impudence to call themselves Calvinists, yet their doctrine is so directly antipode to almost the whole of Calvin's doctrine, that had one of the New Divinity preachers appeared before Calvin in his lifetime, the latter would have been more likely to have roasted him in a slow fire as he did Servetus, than to have commended his doctrine.

The New Divinity, as far as it is intelligible, is a compound of Calvinism, Hopkinsianism, Pelagianism and Socinianism. It appears to be a discordant mass, mixed up for the express purpose of promoting revivals. It explicitly recoguizes a natural and moral power in man to change his own heart, or to make himself a new heart, but why man needs a change of heart on its own principles, is not explained. Calvin's doctrine in this respect, has the merit of being intelligible, and consistent with the other parts of his system. Calvin taught that all mankind fell into a state of total depravitv in Adam. Hence the necessity of a miraculous change through the agency of the Holy Spirit, in order to think a good thought, or to do a right act. But the New Divinity denies the whole Calvinistic doctrine of the fall of man in Adam or what has heretofore been called Original sin, and contends that all men come into existence as innocent as Adam did. Where then, is the necessity of regeneration, or a change of heart? It is true man coming into existence in such a situation, needs whenever he has done wrong, to repent and reform, but this they have always heretofore maintained can be done without a change of heart. In fact the definition which their writers give of a change of heart, is nothing more than a change of purpose, and they illustrate it in this way: Suppose a man to-day purposes the next morning to go to New-York, when the morning arrives he alters his purpose, and goes for Boston. Or a young man purposes to be a farmer, afterwards he alters his purpose, and determines to be a shoemaker; so when a man purposes to leave his former course and to be religious he has changed his heart, and he cannot change it back, he is on the rock, and he cannot get off, he is sure of heaven.

No wonder they are so successful in making converts and in getting up revivals, but one would think it was hardly necessary to hold protracted meetings for five or fifteen days to make such converts. But is not the hand of Joab in all this? In other words, is there no priestcraft in all this? What an excellent way, to sound their fame abroad for their skill in making converts, and to boast how full their churches are, and then to obtain such ample salaries for their faithful labors.

We do not quarrel with the New Divinity on the ground, that it is farther from the truth than the Old Divinity. On the contrary we believe it is much nearer the truth. We object to what appears to us the blindness or hypocrisy of its professors. They call themselves orthodox Calvinists, when the fact is, their system, is in all material respects, the same as the Socinian. In all that can be conceived of an intelligible, their doctrines are the same strike from the New Divinity, the unintelligible doctrine of the Trinity, and its doctrines are the same as the Socinian, and this every one is authorized to do, who can demonstrate that one is not three, and that three is not one.

Does the Socinian deny the doctrine of vicarious atonement? So does the New Divinity. Does the Socinian deny the doctrine of heriditary or original sin? So does the New Divinity. Does the Socinian deny that God requires more of man than he has given him power to perform? So does the New Divinity. Does the Socinian say that man can keep the commands without the aid of special grace. So does the New Divinity.

Where then is the difference? It appears to be principally in this, that while the Socinian insists upon uniform practical piety, the New Divinity lays much the greater stress on revival piety. The Socinian says, a man may change his heart or purpose from evil to good, and from good to evil. But the New Divinity says, when a man once changes his heart or purpose to good, he can never finally change his heart or purpose back to evil. Christian reader, you have seen the agreement and the disagreement between the Socinian and the New Divinity. Now, where is the man of piety, and good understanding, who would not give the preference to the Socinian?

Z. G.

Southold, March 23d.

MORALITY OF JESUS.

We are to regard Jesus Christ as the foundation of *true morality;* as not only revealing the true system of religious faith, and the character and purposes of God; but as bearing an authorized communication concerning right and wrong, and establishing the laws of virtue.

It is a distinction of his religious system, that it is eminently a system of morals, resting on authority. There have been other moral systems but they have been based on speculation, and were therefore imperfect both in theory and practice. There have been other religious systems, but they have been separated from morality, and have produced the monstrous absurdity of open and undisguised alliance between religion and vice. Religion among the pagan nations has been engaged in little else than expedients to appease capricious divinities, and devices for reconciling the consciences of men to their sins, and keeping the state in order by mystery and spectacle. Jesus builds his whole system on opposite principles, and makes a thorough, undeviating, searching morality, its essential and vital spirit, without which piety is but hypocrisy, and worship but blasphemy.

The character of his morality, also, differs from that which has been taught by the wise, and prevailed in the customs of the world. They have appealed to the sensitive sentiment of honor, and endeavored to make men virtuous from selfishness and pride. They have cultivated a spurious virtue, upon the soil of interest, policy and expediency. They have set value on the superficial and showy, rather than the deep and real. They have sometimes placed virtue in passion, and sometimes in insensibility, and sometimes in the useless and wasteful seclusion of indolent contemplation. The moral principle of the world has thus been always unfixed and wavering; it has fluctuated with fashion and circumstances, and changed as humor or accident might dictate. For the guides of the world have erected their systems on false theories, and on wrong and inadequate motives; or if they had not done so, yet they could settle nothing and control no one, for they had no authority. But Jesus speaks with authority—the authority of a commissioned messenger from the moral Governor and Judge of men. He communicates, from the instructions of Infinite Rectitude, the knowledge of duty, the boundaries of right and wrong, the definitions and motives of virtue, the promises and threats of retribution.—*Ware's Discourses.*

"*And they* [the Jews,] *covenanted with him* (Judas) *for thirty pieces of silver.*"—Matt. xxvi, 15.

It is said, that after the siege of Jerusalem, thirty Jews were sold for a penny; a just retaliation to them who had sold their Messiah for thirty pieces of silver, which was the known set price for the basest slave.—Exod. xxi, 32. *M. Henry, Dr. Gill. Trapp.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, MARCH 31, 1832.

NOTICE.

The Officers and Delegates of the several Universalist Societies already formed in different Wards in this city will hold their first quarterly meeting in the Lecture Room, basement story of the Church in Orchard, above Broome-street, on Monday evening next (April 2d,) at 7 o'clock.

By order of the Committee.

March 31st, 1832.

NOTICE.

The *Eight Ward Universalist Society* will meet on Wednesday evening, April 3d, in the School Room, corner of Prince and Wooster streets, at half past 7 o'clock, at which time all believers in the doctrine as taught in 1 Tim. ii chap. 5th and 6th verses, are respectfully invited to atteend.

New-York, March 31st 1831.

UNIVERSALISM IN NEW-YORK.

It will no doubt be gratifying to our friends generally, to learn that the cause of our common faith is silently and slowly progressive in this city. A new engagedness and zeal seem manifest among many who have long been inactive. The Messenger is almost daily gaining substantial accessions. In addition to this, it cannot but be pleasing to Universalists here, as well as our friends in the country, to be informed that a large, convenient and respectable Church has just been obtained for our denomination, which the Society now worshipping in Grand-st. will soon possess and occupy. The Church is very well located in Orchard-st. above Broome.—We trust it will so far accommodate our friends in different parts of the city, as to facilitate a union of concert and action, which is alone necessary for the upbuilding and happy establishment of our cause in New-York. And is is not time to awake? Is not Universalism worthy of some exertions, and if need be, of some sacrifices? Brethren, our work is before us. Prudence, zeal and perseverance will accomplish every thing our hearts desire. We only need to know our real strength, in order to feel confidence in ourselves; and we are assured of the benignant smiles of our Father in heaven, in every work undertaken with sincerity, that is calculated to promote his honor and glory, and peace and happines among men. S.

VIRTUE AND HAPPINESS.

There is perhaps no proposition susceptible of clearer proof from the scriptures, or which is more satisfactorily demonstrated by universal experience than the simple saying of the wise man, "the way of the transgressor is hard." Yet it can scarcely be doubted that a departure in theory from this important truth, has in its practical results been of incalculable injury alike to the religion of Christ and the morals of mankind. We need not wonder at the prevalence of vice, when we remember that in but too many instances it has been common even for the public teachers of morality, virtue and godliness, to represent "the way of transgressors" as delightful in this world, as affording abundant comforts and promising a rich harvest of enjoyment, while the only circumstance to dissuade from its pursuit is found in the consideration that it ultimately leads to endless wo. Is this remark called in question? We wish for the sake of religion that it might be successfully challenged. But we are convinced that even in this day of boasted light, opinions are cherished by thousands directly at war with the teachings of Revelation and the testimony of experience. We recollect, but a few weeks since listening to a discourse, from a popular clergyman of this city, founded on the language of our Master, "Enter ye in at the strait gate," &c. in which the speaker spent a great part of his time in pointing out the advantages and disadvantages of the two gates and ways. Among the advantages of the *wide gate* and *broad way*, he took especial pains to mention the ease of entrance, the multiplicity of byways sufficient to gratify every taste, the abundance of choice company, &c. while the only disadvantage it presented was that it ended in ——Hell. On the contrary the *strait gate* and *narrow way* were thronged with difficulties, and the only circumstance that could recommend them to mortal man was that they led to heaven. It is unnecessary to remark that the text was totally perverted from its original meaning and applied as it commonly is, according to the prejudices of the people. It is not our object however to explain the text, but merely to present the sentiments of the preacher. And we see clearly that virtue or holiness in his opinion has no reward here, while vice or sin is accompanied by almost uninterrupted felicity. It would be unfortunate indeed, if our Creator should adopt the same principles of moral government for eternity, which it is contended he acts upon in time, for then would the sinner in his rebellion against God share far more largely of happiness, while the friend of the Highest in his obedience and love would only be the sport of fortune and the sufferer of sorrows.

It is very much to be regreted, that any one professing Christianity, and most of all, its ministers, should ever so far have misapprehended its doctrines, as to give sanction to an opinion not only unfounded in fact, but absolutely preposterous. Why have they not uniformly taught that "the way of transgressors is hard," and that "there is no peace to the wicked?" Why have they not endeavored to impress the human mind with the momentous truth that happiness is only to be secured by the practice of virtue, the obedience of God? Is not the word of inspiration explicit here? And has any man on earth a shadow of reason from his own experience to doubt the declaration? Closely connected with the popular views of this subject, is the idea of future, and indeed of eternal *rewards* for conduct in this world. As the righteous have been made to suffer even in their righteousness and the wicked to prosper in their wickedness, it seems but reasonable that a season of retribution should at last come to *reward* the one class and *punish* the other. The conclusion we should be disposed to regard as sound provided the premises were just. We cannot believe but that the Judge of all the earth will do right. He will fully vindicate his justice, as well as honor his mercy. No individual of the human race shall have occasion to murmur at the Providence of God. But the question is whether that providence is perfectly displayed in this world. Is God equally just and good to every subject of his government? or is a future world necessary to rectify the errors or supply the deficiencies of his moral administration in this? On this point we shall not take it upon ourselves to decide, but appeal to every man's individual experience. Are the virtuous and godly unsatisfied with the dealings of God—do they think themselves to have merited a glorious reward in the future world? On the other hand do not those who are truly christian, believe that their Father has been quite as good as their conduct deserves—that he has indeed loaded them with favors to which they could lay no claim? And when they have transgressed his laws and strayed from the path of duty, have they not always found that "the way of transgressors is hard?" But if the testimony of their own experience is thus clear and decisive, can they reasonably imagine that the habitually and notoriously wicked go unpunished? Who would exchange

"The soul's calm sunshine, and the heartfelt joy,"

of holy living and virtuous action, for the murderer's revenge or the pirates riches? Who would barter "a conscience void of offence" for all the boasted fruits of dishonesty?

"There is no peace, saith my God to the wicked." But "great peace have they that love thy law, and nothing shall offend them." Would any man be happy, let him "cease to do evil and learn to do well." Let him "do justly and love mercy, and walk humply with God."

"Who in his own essential nature binds
Eternally to Virtue, Happiness,
Nor lets them part throughall the Universe."

S.

Meditate upon these things; give thyself wholly unto them, that thy profiting may appear unto all.
1 Tim. iv, 15.

Paul seemed to regard the course of the gospel minister as progressive. He was to meditate on the great truths of the Christian religion—he was to give himself up wholly to their contemplation and his duties, that his improvement might appear. He was supposed qualified to advance in knowledge. Every year, every month, every week should witness an increase of intellectual power, an advancement in virtue and true holiness. Particularly should this be the case with the young. In the morning of life, in the vigor of manhood, his days and nights should be devoted to the acquisition of useful knowledge of all kinds, but more especially to that which pertains directly to his own profession. Still he should bear in mind the important fact that no science is altogether foreign to his purposes. It would be an illiberal construction of the apostle's language, to suppose that now the minister of Christ, is never to acquaint himself with the scientific researches of nature's interpreters—to seek greatification in the sentiment and elegance of polite literature, or sometimes to give relaxation to the mind, and live as

hour in the enchanted retreat of the poet. All these under the control of common prudence, contribute to the healthfulness and strength of the intellect, and by refining the feelings and consequently the taste, are calculated to fit one for the more laborious and often painful duties of the clerical office—all are somehow interwoven with human improvement and happiness. The knowledge of God and his great salvation, we confess all important, but the Christian minister should not forget that the scientific study of his works, the glorious heavens, and the beautiful earth, above all, of the human mind, its powers, susceptibilities and operations, will add much to his conceptions of the Deity, to his own happiness, and his usefulness among his fellow men. S.

"BENEVOLENT OPERATIONS."

In our last we alluded to an article, published in our 18th No. under the above head, noticing at the same time, some opposing statements, and promising to give them at length, or a summary, when the whole were received. From their extreme length, we can only give the leading particulars. After the publication in the Intelligencer, copied by us as above, Mr. Kendrick came out in defence, in a communication through the coulmns of the Christian Mirror, printed at Portland, in which he denied "several particulars in the statement of Messrs. Leeman and Sherman, so far as two families were concerned," and in regard to the others, averred in general terms, that the statements were "equally glowing with misrepresentation." His declarations were endorsed over as correct by Mr. Rufus Sewall, a member of his church. The Editor of the Intelligencer, in his paper of March 16th, says, "We have had an interview with Mr. Leeman, who avers that the statements of Mr. Kendrick 'glow with misrepresentation;' and authorizes us to say, that *the original statements made by him and Mr. Sherman were substantially true.* He will obtain additional proofs, and ask a hearing through this paper, probably next week. Both these gentlemen are members of the Freewill Baptist Church. They have no partialities towards us, nor any prejudice against the Congregationlists." Br. Drew complains of gross misrepresentation and abuse towards himself, on the part of Mr. Kendrick, and says, "he has evinced such an unchristian disposition that he has wholly precluded himself from any fair claim to our favor or indulgence." In conclusion, he observes, "Since the articles in the Mirror came to hand, we have received a communication from the Secretary of the American Bible Society, (which follows,) disclaiming all responsibility on the part of the Parent Institution for the conduct of Mr. Kendrick. It is proper for us to add, that, if we said Mr. K. was an Agent of the American Bible Society, we made the statement in view of the fact that he is an Agent of one of the *Auxiliaries* of that Society. We consider him, therefore, as a Sub-Agent. We can hardly conceive now, wherein we were greatly incorrect in the language we used."

FOR THE CHRISTIAN INTELLIGENCER.

Mr. Editor—A gentleman in this city has just handed me a late number of your paper in which there is a communication respecting the American Bible Society calculated to do extensive injury unless corrected. It is stated that an Agent of this Institution has been highly oppressive in making exactions of wool, yarn, grain, &c. from poor families in Lincoln Co. among whom he was circulating the Bible.—This communication is endorsed as correct by two responsible names, as you inform us.

Now allow me in reply to this communication to say, in the first place, that we have no Agent any where of the name which you give, and never had one; and furthermore, that we have no Agent in the whole state of Maine, and have had none there for more than two years.

In the next place, allow me to say, that we never instructed an Agent in any part of the country to barter Bibles for any article eaten, drunken or worn, and in fact that our Agents very seldom dispose of Bibles at all themselves. Their business is to form Auxiliary Societies, or excite to activity those already formed.—These Auxiliaries are as independent of the National Bible Society, as the Legislature of the different States are of our General Congress.—Each Auxiliary buys its own Bibles if able, if not able, receives them gratuitously, and in both instances, when received, makes such disposition of them as it pleases. What course has been adopted by the Bible Society in Lincoln County, in disposing of its books, we know not. That Society bought its books of us and paid for them, and has a right to do what it will with its own. My simple object at this time, is to have you correct the impression (as you will no doubt be willing to do) that an Agent of *ours* has done what you allege to have been done by a clergyman in Lincoln County. Whether that allegation is correct or not, I express no opinion—it is a local matter, and should not be sent through the land to the prejudice of the American Bible Society, whose practice is as free from oppression as its spirit is from sectarianism. Yours respectfully, J. C. BRIGHAM, *Sec. Dom. Cor.*

Amer. Bib. Soc. House.

New-York, March 5, 1832.

P. S.—Those papers which have copied the communication referred to, will doubtless, do us the justice to publish the present one also.

In the Intelligencer of March 23, we find additional particulars, comprising an article from Mr. Leeman, addressed Mr. Kendrick, with depositions in proof of his original statements. The Intelligencer says, "We intimated in our last that Dea. Leeman felt himself unjustly implicated by the statements of Messrs. Kendrick and Sewall, and that he would probably be prepared this week to defend himself. He has accordingly put into our hands a communication, signed by himself, addressed to Messrs. Kendrick and Co. with several depositions, taken before a magistrate, in proof of those points the truth of which was denied by Kendrick and Sewall. Mr. L. assures us that he has not yet published all the "damning facts," in the case. Amongst them he has mentioned to us the following, as nearly as we can recollect it. It is alluded to in the certificate of Benjamin Gliddin, Jr. It seems that Mr. K. called at the house of Mr. Benjamin Glidden, 3d. Mr. Glidden being absent, Mr. Kendrick endeavored to persuade his wife to purchase one of his bibles; offering to take wheat in payment. She observed to him that there was no wheat in the house, excepting a quanity of seed wheat which her husband a short time before had gone to Hallowell after and purchased, in order to sow it in the spring. He requested to see the wheat. It being exhibited, Mr. K. persuaded the woman to let him take half a bushel of it. He took it, left a bible, and made off. Her husband returned soon after, and learning how Mr. K. had operated upon his wife in his absence, to his disadvantage, pursued him for several miles with a view to regain his wheat and pay him the price of the bible in money, which was fifty-five cents. He was not able, however, to find the Rev. gentleman; and was obliged to return without accomplishing his object. Subsequently he sent a representation of the matter to Edgecomb, and if we mistake not, it was made a subject of Church dealing with Mr. K. When Mr. Sewall was sent up to Patricktown subsequently, he paid over to Mr. Glidden the amount which the half bushel of seed wheat was estimated to be worth above the price of the bible. Had not the fact been made known, and had there not been any disturbance about it, the reader can judge whether Mr. Kendrick would have been likely to perform this act of restitution. He got, it seems, of the wife, for his bible, thirty-two cents over and above the price of it. We state the case as related to us by Dea. Leeman."

The following is the closing part of Benjamin Glidden, jr.'s certificate in allusion to the foregoing.

"Mr. Kendrick received a half bushel of seed wheat of the wife of Benj. Glidden, 3d. Mr Sewall, when here afterwards, told him that Mr. K. had heard that he was dissatisfied; and that he had sent him to make restitution for the half bushel of seed wheat, and I saw Mr. Sewall pay my son thirty-two cents, it being what they calculated the grain was worth more than the bible, and trouble of procuring another half bushel of seed wheat. Benj. Glidden, Jr.

It will be observed in the commencement of this relation that Mr. Kendrick positively denied, through the Mirror, several particulars in Messrs. Leeman and Sherman's statement, and affirmed in general terms that the rest were "equally glaring with misrepresentation." The certificate and depositions are designed to rebut these declarations of Mr. K. and appear to fully corroborate Mr. Leeman's original statements, so far as they refer to them. They were taken, says the Intelligencer, not at the instance of Mr. L., but have been sent him since the appearance of the article in the Mirror. As they are of considerable length, and their insertion here not deemed of importance, we omit them. We have not Mr. Kendrick's statement in full, but from an examination of all that has appeared through the Intelligencer, in relation to the transaction, we should think that so far from Mr. Kendrick's prospects brightening in the business, *disgrace was thickening around him.* It is not pleasant or desirable at any time to record the frailties of poor human nature, but there are times when it is necessary; and particularly when they are discovered under the cloak of Religion, that we may discern between its pure and wholesome doctrines, and the dross of worldly feelings. We may regard it as especially necessary when they are exhibited in an institution claiming *all piety* and *all benevolence*, like the American Bible Society. We know the Secretary disclaims all participation on the part of the Parent Society, but if the transactions were by an Agent of an Auxiliary Society, we see not well how the Parent Society can absolve itself from all responsibility for the transactions of its Branches. As its very association is based upon the proposition, *to furnish the destitute poor with the word of God*, GRATUITOUSLY, we should think it bound in moral honesty, to see that its Branches fulfilled this pledge. We close, by giving the article of Mr. Leeman entire, which is alluded to in the foregoing. It appears to have been written in that spirit which carries *truth* and *honesty* on the very face of it. P.

FOR THE CHRISTIAN INTELLIGENCER.

TO THE REV. D. KENDRICK & CO.

Sir:—I have seen a communication from you in the Christian Mirror, printed in Portland, in which you accuse Mr. Sherman and myself of misrepresenting your doings in distributing Bibles in Patricktown plantation, and seem to wonder why two members of the Freewill Baptist Communion, should give themselve so much trouble as to furnish an article, (as you say so grossly tinged with misrepresentation) for a Universalist paper.

I would here remark, sir, that it was not from any hostile feelings which we entered against

you, or the denomination to which you belong; neither was it to favor Universalism, that we published what we did. But as we had heard these reports currently circulated, and being myself in the Plantation, we had a desire to *know the truth*. Accordingly we called on those persons and requested them to state to us *facts as they were*. Having thus obtained them, we thought it our duty to make your doings public, in order that you might have the privilege to answer for yourself, or confess your wrong, and pray God to forgive you, and grant you those benevolent feelings which are in accordance with the nature of pure christianity.

Notwithstanding your *denial* of the facts which we narrated, we believe them to be *substantially true;* and hope, sir, that you will be led to confess your error and do so no more. Think not that you are persecuted for righteousness sake, because we tell you the truth; neither account us your enemies, because we deal thus plainly with you. I would here say, that I have no hostile feelings to the "Bible Society," nor the cause of religion; but humbly hope, that I feel an interest for the welfare of Zion. From the facts which I have received from the Plantation, it is evident that you and Mr. Sewall have endeavored to evade the truth. The motives and feelings, by which you have been influenced, are best known to yourselves. They are such, sir, as I do not choose to possess.

From the certificate of Mr. Benjamin Glidden, herewith subjoined, it will be seen that his former statement was correct; that you *did* leave the house without leaving the word of life with this poor and destitute family. And, sir, it will also show the manner in which Mr. Sewall has endeavored to evade the truth. Since you have contradicted what was before stated, my aim is to get facts and nothing but facts, and leave the public to judge for themselves.

I have also received three depositions from the Plantation, which go to show that you *did* receive of the widow one peck of wheat and barley for a *Testament* (and not a Bible as you have asserted,) the price of which was but twelve and a half cents. It is also a fact, that you left a Bible and Testament "*in the house.*" For the Bible you received your pay in filthy lucre; for the Testament the wheat and barley. There are two families "in the house."

HENRY LEEMAN.

FOR THE CHRISTIAN MESSENGER.

SALVATION OF ALL MEN.

Messrs. Editors—The following arrangement of Scripture testimony in favor of the final happiness of all men, is at your service, should it be deemed worthy of insertion.

1st. *God wills the Salvation of all men.* 1 Tim. ii, 4, "Who will have all man to be saved and come unto the knowledge of the truth." He "sent his Son to save the world," (or all men.)

2d. *God purposes the Salvation of all men.* Eph. i, 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure, which he had purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

3d. *God promises the Salvation or final blessing of all men.* Acts. iii, 25, "Ye are the children of the prophets, and of the covenant, which God made with our fathers saying unto Abraham, And in thy seed (which the apostle says is Christ) shall all the kindreds of the earth be blessed."

4th. *God makes oath to the Salvation, or subjection of all men to himself.* Isa. xlv, 22, 23, "Look unto me and be ye saved all the ends of the earth; for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." In the Lord, also, shall they have righteousness and strength. Phil. ii, 10. In the name of Jesus shall every knee bow and every tongue confess that he is Lord to the glory of God the Father. And no man can call him Lord but by the Holy Ghost.

5th. *God by the apostle, alludes to the period when all shall be restored.* Acts iii, 20, 21, "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

6th. *God sent his Son to save, or reconcile the world to himself.* John iii, 17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." I came not to judge the world, (saith the Savior,) but to save the world. God was in Christ reconciling the world unto himself.

7th. *The Son engages to accomplish the work the Father gave him to do, and affirms that he hath finished his labor.* John vi, 37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John xii, 32. "And I, if I be lifted up from the earth, will draw all men unto me." John xvii, 4, "I have glorified thee on earth; I have finished the work which thou gavest me to do."

And finally. *God is the Savior of all men.* 1 Tim. iv, 10, "For therefore we both labor and suffer reproach because we trust in the living God, who IS THE SAVIOR OF ALL MEN." These things, the apostle says, being worthy the acceptation of all, command and teach. The doctrine, therefore, that "God is the Savior of all men," God commanded to be taught.

Thus we see what God *wills*, he *purposes*—what he *purposes*, he *promises*—what he *promises*, he makes *oath* that he will perform, and that he sent his Son into the world to accomplish these ends. Consequently all men must finally be saved, or the will, purposes, promises, and oath of Jehovah fail, and the work which he sent his Son to accomplish be frustrated, and both the Father and Son be eternally disappointed.

N. S. R.

"It is a hard saying, who can bear it."—Script.

There are many people in our day, as well as in the days of Christ, with sensibilities so extremely tender that they cannot bear to hear the truth told. When they hear a preacher, who gives a faithful exposure of the abominations of mystery Babylon, or when they read in a Periodical, a faithful rebuke of the Pharisees for their "cunning craftiness," whereby they deceive the weak and credulous, and amass wealth, "Oh," they are ready to say, "these are hard sayings, who can bear them?" But are they not true? Yes, is the reply, they are true enough, but then, you know it looks like uncharitableness to speak so plain. It were better to favor the errors of the people, and if we cannot exactly agree with them on some points of faith, do not contend about it, but keep friendship. Now to all such, we wish to say, once for all, we do not speak or write, for the purpose of offending any man; but if the truth, told in "great plainness and simplicity of speech," will offend we cannot help it. We had rather have the friendship than the enmity of every man; but we do solemnly declare, that we will never sell truth for the friendship of any man. With us truth is a pearl of too great a price to be bartered for sordid pelf, the smiles of the Pharisees, or any thing else. Peace we love, and would follow it with all men; but we will not sacrifice truth and honesty even for this. When our duty to the public, calls on us to expose the malpractices of those who, under the pretence of love for immortal souls, are devouring widows' houses, and for a pretence making long prayers, we will discharge that duty faithfully, and if it is called "hard saying," we care not.

So in relation to doctrines. When the venerable and holy name of God is abused and insulted, by being represented a monster in cruelty, we will not hold our peace. We look around us on community, and we see thousands most industriously preaching and instilling into the young and tender mind, doctrines which we most religiously believe as false as the very perjury of devils, and we cannot reconcile it with our ideas of duty, as watchmen on the walls of Zion, to be still. We know right well, that faith in these doctrines, causes despair, insanity, murder and suicide, and we have drawn the sword in a righteous warfare. It is the peaceable sword of the spirit; it is wielded in the combat between truth and error. We will make no compromise with lies. The truth shall come out. We will not sue for peace, nor shall the sword return to its resting place, till the shout of victory comes from the very citadel of the beast. —The complaint of "hard sayings, who can bear them," shall never induce us to swerve one fraction from the straight forward path of truth and honesty.—*Gospel Anchor.*

THE CHRISTIAN VISITANT.

The first number of this work has just been published, at the Utica Magazine office, by Br. A. B. Grosh. It is a neat duodecimo pamphlet of 12 pages, and is to be published in monthly numbers, making it a periodical for the purpose of saving some postage on it where it is sent by mail.—The object of the publication is, 1. To furnish liberal Christians with cheap and suitable pamphlets for gratuitous circulation, and 2. To inform its readers and the public correctly respecting the faith and the grounds of the faith of Universalists.

We think it is calculated to do much good in community, and will be a convenient little thing to put into the hands, not only of our own denomination, but those of our officious Partialist neighbors, in exchange for the Tracts they leave with us from the American Tract Society.

No subscriptions to be received for it of less than 12 copies per month, and for the term of one year. To those subscribing thus, the price will be $3,75 per annum. For 50 copies per month, $12 per annum. For 100 copies per month, $18 per annum.—*Utica Mag.*

THOUGHTS OF AN OLD MAN.

I have been as often disappointed in fear as hope. If many events which delighted me have produced evil consequences, so many which made me afraid, turned out to be blessings in disguise. I never did a wrong action without being ashamed of it, and afterwards, regretting it generally with bitter remorse. I never performed a virtuous one without being evidently heartily glad of it. The external consequences of actions furnish no standard by which to measure their influence on the happiness of him by whom they are committed.—*N. York Mirror.*

TO CORRESPONDENTS.

*** Our esteemed Correspondent, R. O. W. will accept our thanks for his remembrance of us. His favor will appear in our next.

We have received from Br. S. R. Smith, Clinton, a copy of the Constitution of the *Liberal Institute*, now establishing in that place. His request will be complied with next week.

LETTERS AND REMITTANCES,

Received at this office, ending March 28th.

W. M. Mamaroneck, N. Y. $2; Dr. J. B. W. Camptown, N. J. $1; P. M. East-Windsor, Ct. $1; J. K. W. Easton, Pa. $16; P. M. New-London, Ct. $1; C. P. Chester, Vt.; G. B. S. Norwalk, Ct. $1; J. W. H. Clinton, N. Y. $2; P. M. Stratford, Ct.; M. N. Sharon, Mass.

FROM BLACKWOOD'S MAGAZINE.

TO MY CHILD.

I love to gaze upon thy cheek
Of roseate hue, my child;
I love to mark thy quick blue eye,
So sparkling and so mild—
To 'twine those sunny locks of thine,
And kiss thy forehead fair,
And see thy little hands held up
In sweet and guileless prayer.

Yes! bright and beautiful thou art,
And playful as the fawn,
That bounds with footsteps light as air,
Across the dewy lawn;
And when the day is over,
And thy pleasant gambols done,
Thou'lt calmly sink to rest, nor think
Of ills beyond that sun.

Thou dream'st not of a mother's cares,
Nor anxious hopes, my boy;
Thy skies are ever clear, thy thoughts
Are full of mirth and joy:
And nestled in a parent's arms,
Or seated on her knee,
List'ning to oft-told childish tales,
What's all the world to thee?

Moments of thoughtless innocence,
Why do ye fly so fast,
Leaving the weary heart to feel
Life's sweetest hours are past!
And flinging o'er the fairy land
That bloom'd, when ye were near
With light and loveliness, the midst
Of trouble, doubt and fear—

Aye! rove, in all thine artlessness
Along the verdant mead,
And gather wild flowers springing thick
Beneath thine infant tread;
And take thy fill of blameless glee,
For soon 'twill pass away;
I, too, will leave my cares a while,
To watch thy merry play.

FROM THE JUVENILE FORGET-ME-NOT.

THE ORPHAN.

Alone, alone!—no other face
Wears kindred smile or kindred line;
And yet they say my mother's eyes—
They say my father's brow is mine:
And either had rejoiced to see
The other's likeness in my face;
But now it is a stranger's eye
That finds some long forgotten trace.

I heard them name my father's death,
His home and tomb alike the wave;
And I was early taught to weep
Beside my youthful mother's grave.
I wish I could recall one look—
But only one familiar tone:
If I had ought of memory,
I should not feel so all alone.

The vesper bell!—'tis eventide;
I will not weep, but I will pray—
God of the fatherless, 'tis Thou
Alone canst be the orphan's stay!
Earth's meanest flower, Heaven's mightiest star,
Are equal in their Maker's love,
And I can say thy will be done,
With eyes that fix their hope above.

MOTIVES TO BENEVOLENCE.

"'Tis more blessed to give than to receive."

There is scarcely any virtue that yields the mind a surer or more delightful recompense, than active benevolence; and I know no situation in which the Christian shines with such unequivocal lustre, as when he is going from house to house, relieving distress, or preventing its entrance; it is a delightful employ to chase away misery frem the habitation of suffering poverty, to introduce relief, and raise the smile of gratitude and joy. These are actions which diffuse the calm sunshine of peace over the heart, and to which the benefolent actor may recur with delight, when the lamp of health burns dim, or the world ceases to smile.

There are many advantages attending the exercise of benevolence, which we lose by constant communion with the wealthy or the prosperous. It is in the house of wo that our own little troubles dwindle into nothing, or sink into obscurity; the magnitude of another's misfortune hides from us our own, or raises the grateful acknowledgment, that our afflictions are but small:—thus we are enabled to

——"with patience bear our moderate ill,
And sympathize with others suffering more."

'Tis here we see the instability of human affairs, and are taught a due dependence on the blessings of Providence, from whose bountiful hand our tables are filled with good things.

But alas! if we go not to the house of mourning, the enjoyment of ease, and the comforts of plenty, make us forget those who are worn with excessive labor or languish in hopeless penury. We hear the tale of distress with the same incredulity as the stories of Romance; it appears to be magnified beyond the measure of reality, and we are apt to conclude, that truth would bring it down to the little dimensions of a trifling calamity.

Thus we may pass on from year to year, ignorant of the miseries that environ us; and, nursed in the bosom of affluence, believe not that want and famine are preying upon our fellow citizens. A cursory reflection on the fertility of our soil, and the excellence of our government, the advantage of our commerce, and the opulence of our country, with the numerous calls for labor, easily lead us to suppose, that the arm of industry cannot want employment, nor diligence lack bread. But a more intimate acquaintance with the state of society, will soon force us to acknowledge, that amidst all these advantages there is still such a state as suffering poverty; we shall find that in the variety which constitutes the poorer classes of society, some are more enterprising, some diffident: there are some that can push into employ or procure assistance, whilst others are easily dejected, and resign themselves to suffer, ere they have obtained their object. Though the latter really deserve commisseration and pity, I shall not hold them up as the principal objects of charity and relief; there yet remains on the list, to attract our regard, the helpless widow and her family, the sick and the lame, the aged and the infirm. Many of the latter description are barely able to supply themselves with the comforts of existence when summer smiles upon them—what then must they suffer beneath the frowns of winter?

I know it is not uncommon to hear some exclaim, 'They have brought it upon themselves,' they deserve to suffer.' Such unfeeling remarks must affect every generous mind with pain; they discover symptoms of a hard heart, and an ignorance of that blessedness which ever attends the cheerful giver. He that "maketh his sun to shine on the just and on the unjust, and his rain to descend on the evil and on the good," has set us a worthy example in the exercise of charity: besides, there are many reputable members of the community in reduced circumstances, to whom the extension of benevolence, if tendered with delicacy, would be acceptable and grateful; there are others whose arms are palsied with sickness, and unable to labor, and there are many who, by the infirmities of age, are rendered incapable of maintaining themselves.

Let us then, who are blessed with plenty, gratefully consider who it is "that maketh us to differ from another." Let us remember that we are but accountable stewards; for "what have we that we did not receive?" Let us reflect that there is no greater pleasure than that which arises from active beneficence; and when we know that we are surrounded with supplicating misery, let us call to mind the language of the Redeemer; "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me."

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WILLIAM A. DREW,
Publisher and Editor.

Augusta, Me. Nov. 15, 1831.

*** Subscriptions received at THIS OFFICE.

BALFOUR'S WORKS

Just received and for sale at this office.

Balfour's first and second Inquiry—Essays—Letters to Hudson—Reply to Sabine—Reply to Professor Stuart—Reply to Dr. Allen—Letters to Rev. Dr. Beecher—Tricks of Revivalists Exposed, being the substance of two discourses delivered in Boston.

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Messenger Office, Oct. 29.

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